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courses in agriculture, in village improvement, and in medicine and nursing. The extent of the service will depend largely upon the generous support of the college

by Christian people who believe in American ideals and in the great task of forming a world-sisterhood of service to all humanity.

## RELIGIOUS EDUCATION

### **Morale-Making as a Vocation**

The *Survey* of May 10 outlines the suggestion of Dr. Bernard Glueck, formerly psychiatrist at Sing Sing prison, that the welfare agencies which did so much for the soldier should undertake the task of morale-building in every prison and reformatory in the United States. The Y.M.C.A., the Knights of Columbus, the Jewish Welfare Board, have now a trained and experienced staff who might do excellent work in this new field. Dr. Glueck thinks that it would be best for the workers themselves, since some of them who have had an absorbing enthusiasm for the work with the troops will find it intolerable to go back to the old routine of ordinary occupations. They were successful in the camp work, and just this type of man would be the ideal kind for the work that is needed in prisons and reformatories. They could be put at once at the task. "It would be the work of years to build up a list of candidates as promising as these for work among adult offenders."

The welfare worker in prisons would be able to teach the men how to play. This is the great lack of the criminal. By his own fault or that of society he has never learned to express the play instinct in a healthy way. A more important feature of the new program would be the ability of the welfare men to get acquainted with the men, to learn their idea of life, their hopes and ambitions, the reasons for their revolt against the social order. In this way they might be able to help them to a different attitude toward society and provide the opportunities for the realization of long-thwarted dreams. They could create a

decidedly higher atmosphere in the life of the prisons. The continuation of the welfare agencies into the connections with the branches outside the prison would make it easy for the men to feel at home in such places when the prison term was at an end. A further serious consideration is the inescapable probability that for a quarter of a century a large part of the prison and reformatory population will be ex-soldiers and ex-sailors. These would take kindly to the organizations with which they were associated during the war.

The workers would have to be selected with care—for general sanity, poise, resourcefulness, and healthy ideals, as well as for demonstrated ability to make friends and secure the confidence of their fellows. They would require special training in mental characteristics of criminals, in prison etiquette and routine, and in penal law and criminal procedure.

The plan not only would conserve the training of the welfare men and the experience of their societies; it would be a means of socializing prison administration in a reasonably brief period; it would stimulate the placing of men in prisons, as wardens and superintendents, who are of a higher type so that gradually the institutions would be lifted to a higher level and the penal process of the country reconstructed.

### **A New Religious Expert**

Two articles in the *World Outlook* for May are suggestive of a new type of statesmanship in the handling of religious affairs. Mr. James C. Baker reports the program of the Illinois Methodists requiring \$1,600,000 for the establishment of a religious work

plant in connection with the University of Illinois. He points out that at the outbreak of the war there were 150,000 students at our American universities. These state schools are sending out thousands every year into leadership in every branch of our national life. In addition, there are 7,000 students of 100 foreign nations at present studying in the state universities. The church has largely neglected these schools as places for the recruiting of church leaders. The task is now being taken up in earnest. Since the state university cannot teach religion it is of great importance that the religious influence be thrown around college men and women and the appeal of the great idealistic fields of work be brought to them.

Mr. G. Franklin Ream elaborates upon the readiness with which the church leaders are leaving the old grooves to join hands with the state educationists in "the common task of Americanizing the rising generation and equipping it for the kind of service that shall make all the world glad American leaders are alive." At the state universities the purpose of training experts and harnessing science to the task of human betterment was never so broad as now. The church is assuming the task of providing the essential culture in religion and life which the state school is unable to give. At the University of Illinois, at Wisconsin, in the Agricultural College in Iowa, and at Harvard, religious work of astonishing proportions is being undertaken which will require for running expenses alone at least \$500,000 annually.

Besides, there will be required the creation of a new profession—that of religious expert and Christian counselor at university and college centers. Standing, as we do, upon the threshold of the new inter-church world-movement, we may safely expect that all of the Christian churches of America will shortly join forces, not only to make forever impossible the devastation of a Germanized and godless education but also to offer the whole world a type of cultured

Christian leadership that shall meet the problems of the new age with calm and commanding victory.

### **Moral Education in the Schools**

For some time there has been agitation in various centers in Canada looking toward the establishment of a graded course of ethical training in the public schools similar to that used in England. The great diversity of racial groups and of religious beliefs in Canada made it impossible to make any progress before the war. The vision of a great nation like Germany thinking and feeling as one man in the vast conspiracy to impose the Teutonic culture upon the rest of the world has awakened the people of Canada to the possibilities of educational training in ideals in the public schools with the result that a call has been issued for a national conference to be held in Winnipeg in August to discuss the problem. The call is printed in the April number of *Religious Education*. It recognizes that "misunderstandings, mutual distrust, inability to agree on content or method have in the past prevented the co-operation necessary to effective action." The war, however, has shown the need of emphasizing in the strongest way the educational activities that make for the formation of character and tend to promote a high standard of individual and national life; it has also dissipated many prejudices; it has shown, by a terrible demonstration, how carefully planned education may consolidate a nation even upon a purpose pitilessly cruel to the rest of the world. It is now recognized that the German unity of thought and purpose was the outcome of carefully planned and energetically conducted educational propaganda beginning in the elementary schools and carried on by university, church, and press. In the belief that the machinery of education may be used to develop a type of character which will mold a nation into unity as a great servant of the world, the

conference will meet "to discuss the matter, and determine what action, if any, should be taken."

### Motives and Christian Character

It is time now to expect that psychology shall formulate a program by which a desired type of character may be developed. A suggestion toward such a program is embodied in an article by Professor Hugh Hartshorne in the April number of *Religious Education*. His central thought is to use the instinctive tendencies and interests in such activities as will develop desired habits and produce the needed motives. The sources of action are the instincts which give tendencies to act and inclination to certain types of behavior; the acquired interests, "based on the instincts, and representing the combination of various instincts and capacities developed in specific channels." These, in turn, give tendencies to certain forms of behavior. Instead of attempting to persuade a child to be generous or unselfish the teacher will engage him in actions which give the instinctive nature play and at the same time move toward orientation in the social whole and an appreciation of social consequences. Gradually habits may be built. An accepted form of response may be enlarged into an ideal and the ideal which is supported by definite social sanctions becomes duty. The purpose of the teacher will be the gradual enlistment of the child in the great human interests and enterprises—in family, school, church, industry, and state; in art, science, religion, literature, and organized life. Ultimately should come the acceptance and practice of world-wide democracy in all forms of life from art to politics. The lifting of the burden of human suffering will be part of the task. It should be possible to develop to the full special capacities and interests as well as to secure co-operation with others in practical life.

And all this co-operation and this development of capacity is for the sake of the common good. This is the consequence to which we wish to make constant appeal and this consequence must be associated with the sense of duty, with the constructive social instincts, with all our skills, and all our information. If we succeed in establishing this motive we shall have relieved ourselves of the dilemma of having to start individualistic motives and then to change them into social motives.

### Psychology and the War

In a lengthy article on the relations between the war and psychology, in the *American Journal of Psychology*, G. Stanley Hall emphasizes the grandeur of the future task of psychological science in making the world of the coming age a true democracy. He argues that the real substitute for war lies in the conquest of nature. Man has subdued animals, made himself at home in civilization, and is now learning to subject to his use the vast powers of inanimate nature at so fast a rate that a French physicist estimates that each of the one and one-half billion people on earth today controls eight times as much energy as the individual did a century ago. The earth may be made to yield thousands of times as much food as now is produced and support a thousand times the present population. The forces of nature and of life are practically inexhaustible; the real struggle for existence is to control and use them by means of science. The emphasis may not be put on the "struggle for existence" nor upon the other extreme of co-operation. Neither Bernhardtism nor Bolshevism is the ultimate ideal. This war is, of course, only a passing incident in the long history of man's attempt to rule nature but if the energies lost in war could have been turned to account in the main human task the kingdom of man might have been much further advanced.

But mere power is empty. To be of human value and significance for human hope it must be properly guided and directed for the common good. The task of psychology lies in its guidance of moral education, in its ability to set up safeguards in the form of ethical habits and norms, in its power to point the way of the true path.

The war has also revealed undreamed-of psychic powers latent in the race. The achievements in the field of battle and at home have shown that man's soul, like nature, honors far vaster drafts upon it than we have thought possible. This is a suggestion to the psychologist that new and unusual capacities may be used for education and human development.

In general, the substitute for war is control of nature. The service of psychology in the program is to know and to control psychic energies "which not merely cause war and peace but make all our lives their sport." The argument, in brief, comes to this: America is one of the greatest democracies in the world and if the voice of the people is the voice of God a true democracy will tend to become a real theocracy. America has helped win the war and so has a right to a place of world-leadership. "The success of this leadership depends upon education and real education is based on the natural powers, instincts, and aptitudes of children, youth, and adults." Therefore the future of the world depends as never before on what human nature is discovered to be. On this the entire future of the race is staked, and rightly to conceive and develop human nature is the special task of psychological science. Thus psychology comes to a new place of leadership and of responsibility in the world. To appreciate human nature, its needs and possibilities, to know man and how to lead him to ever more

complete maturity is the great and splendid task.

### **A School for Citizenship**

The *Outlook* for May 28 gives an interesting account of a new experiment in education. The National Security League is co-operating with the local school authorities of Lawrence, Massachusetts, in the testing of new methods in child-training. The school is apparently conducted by the pupils themselves. They elect committees, each of which has its specific duties in connection with school conduct and teaching. Classes are presided over by one of their number while all the pupils are free to criticize and comment on the work done. One phase of the English composition program is the publication of a paper written entirely by the pupils and edited by one of the boys. The Housekeeper's Committee of girls sees that desks, blackboards, and the building generally are in good condition. The Transportation Committee cares for the coming and going of the children. The duties of the Entertainment Committee and the Patriotic League are evident.

The share which the children have in the actual conduct of the school and classes gives them not only greater eagerness and interest but the American spirit of independence, self-reliance, and self-respect. The Lawrence strikes could not keep these children out of school.

The report of critics of the school is that it is making good citizens out of all its pupils, many of whom are foreign born. Self-discipline is good training for democracy and citizenship and the most distinctive feature of this school seems to be the placing upon the children themselves of the responsibility for the discipline and the conduct of their own education.